

Sigh for the Pitchers :

Breathed out in a Personal Contribution

TO THE
NATIONAL HUMILIATION

the last of *May*, 1666.

In the Cities of *London* and *Westminster*,
UPON

The near approaching ENGAGEMENT

Then expected,

Between the *English* and *Dutch* Navies.

Wherewith are complicated such *Musings* as were occasioned by a Report of their *Actual* Engagement ; and by observing the Publike Rejoycing whilst this was preparing by the Author

GEORGE WITHER.

Hold;

*If ye knock, ye are broke.
Unless God prevent.*

Hold;



Imprinted in the sad year expressed in this sensible
CHRONOGRAM

LORD haVe MerCie Vpon Vs,

MDCCLXVI

Bid for the Publishers:
 Bicknell's in a Personal Contribution
 TO THE
 NATIONAL LITERARY
 Association
 of 1858
 The most appropriate
 and useful
 Bicknell's in a Personal Contribution
 When we have completed this book we have
 cannot find a report of our former
 and we are now the only one
 who are by the author
 GEORGE W. H. K.
 Hold the book in your hands
 and you will find it



Impressed in the last year
 OF THE
 NATIONAL
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To the English Nation, and to every Individual Person
within these British Isles, Geo. Withers, wishes that
Grace, Peace, and Love in CHRIST, which by an unfeigned Humiliation, may reconcile
all to GOD: Unite us by an Indissoluble Bond of
Charity, to each other; and in a Christian Unity
with all Nations through the world.

MY Sighs concern you all, throughout this Nation
Who are this day, in true Humiliation
To seek the face of GOD; For, we make
Of those two Pitchers whom I do bewene
And, unto whom (then fearing much their breaking)
When first I saw War preparations making)
I sent a Trumpet, both with an Intent
And hope, that which was feared, to prevent
Which, failing my good purpose to produce
I send this now, to mediate a Truce;
For, who can tell, but that my words may have
Such Issue now, as heretofore GOD gave
Unto a private woman when she spoke
For Abel, what effect in season took?
So may it prosper as I am sincere
In that, Which I have Subscribed here;
And, let my Foes on earth, be still as many
As there are men, if I wish ill to any;
Or, am not pleas'd that all should live and die
As happy, both in Life and Death as I
Who shall not, by a final Willfulness,
Deprive themselves of what they might possess;
And slander GOD, as a false Original
Of that, which doth amiss to them befall
For, though, not few, my Adversaries be
Or such, as, yet, bear no good will to me,

I, and for that cause, am in love, their debtor ;
 For him, who loves his Foes, GOD, loves the better ;
 Yea, having partly been, in my distress
 Relieved by some few, who, do nevertheless
 Seem still my Enemies ; it, makes me more,
 Love GOD, and all Mankind, then heretofore.

A time is come, in which, it is our turn
 Both altogether, and apart to mourn :

Those General Calamities befall
 Which, for a general Repentance call,
 And, for particular Humiliation,
 In order to a public Reformation,
 From which, at present, are excepted none ;
 No, not the King, who sitteth on the Throne :
 For, that which is in Cottages begun
 Will seize the Palace, ere the Round is run,
 If GOD in mercy, answer not our hope,
 And, to our sins and fears, vouchsafe a Stop.

To that end, though this be not what I would
 Or, should contribute, it is what I could
 And, may now, be as usefully express,
 As what more artificially is dress :
 Yea, (though it be, that onely) in effect,
 Which I have oft preferd without respect,
 This, seems a very seasonable time,
 To greet you, with a Reasonable Rime.

Accept it therefore, and be not offended
 With what is conscientiously intended.
 GOD, who from us doth Trifles oft receive,
 Requires of none, more then he hath to give :
 And, if you shall accept what's in my power
 He, will of that accept, which is in your ;
 For, all that is contributed, by this,
 Worth your acceptance, is not mine, but his.

Sighs

Sighs for the Pitchers.

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Breathd out, in a *Personal Contribution* to the
National Humiliation, formally begun in the
Cities of London and Westminster, the last
of May, 1666.

SHEB is G O D S graciousnest, that, wheresoever
He finds a Willingness joyn'd with endeavour
To please or to appease him, though but small,
(And in it self worth no respect at all)
He doth accept it: But, it is not so
With men, what ev'rs we mean, or say, or do,
For, most so pettish are; that ev'n with that
Which to their own well-being doth relate,
They quarrel; and as much offended are
With what, unto their own particular
Hath no relation, as to any thing
Which may to them a disadvantage bring.
Yea, so inclin'd are, to be discontent
With Actions, and with words indifferent,
That how to fit all humors no man knows
What ere he writes, be it in Verse or Prose.
Some, are best pleas'd with this, and some with that,
With nothing some; or, with we know not what,
Except with that, (and in their own mode dress)
Whereby their Single Fancies are express.

If, I may freely, Truth declare in eiber,
To me, it is indifferent in whether:
Verse cannot be so justly term'd unholly
As they, who think so, may be charg'd with folly.
The Libertie, I therefore, at this time,
Resume, to vent my mind in Verse and Rime

At

Sighs for the Pitchers.

As heretofore without an affellation
 Of what, is this day, with most men in fashion;
 And, what I purpose to contribute now,
 Shall be such private Sighings as I owe
 To Publick sorrowings; not such, as may,
 Without true sense thereof, be past away.
 I offer not, now Cures are to be done,
 That, which will prove no better then Herb-John
 Or Chippis broth; nor, when provide I should
 Apparel to preserve my Friend from cold,
 Bring them such thin sleight Garments, as are neither
 Good Silk or Cloth, but Bawbles patcht together,
 Lace, Points and Ribbands: Nor, to feed them, set
 A platter full of Sawces without meat,
 Or, with so little, and so trimd about
 With Kickshawes, that they cannot pick it out:
 Nor give the Sick, when they for healing endeavor,
 Such Trash, as may beget a mortal Fever;
 Nor Healing Plasters, when I do perceive
 The Patient rather needs a Corrosive:
 Nor, is there ought improper to that end,
 For which, Humiliations we pretend
 In that, which I in words have added here:
 Either peruse it therefore, or, give ear.

BEfore a Storm is actually begun,
 Or, Symptoms of it, in the Skies appear;
 Both Birds and Beasts, for shelter fly and run,
 To scape the Dangers, then approaching near.
 To what these are by Sense inclin'd, in season,
 Men are assist'd (for their preservations)
 By Strong Impulses, both of Grace and Reason
 Till they neglect, or sleight those Inclinations.

And.

Sighs for the Pitchers.

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And to the *Publick safety*, every one
Owes what may possibly by him be done:
For, there's a *Portion* due from him that's poor,
Though from the Rich, there is expected more.

2. I had some education in the *Schools*,
But my best *Teachings*, came another way,
And, neither to the *wisest*, or *mean Fools*,
Is that intended which I have to say.

My *Muse* is to a midling-temper fitted,
What suits with their capacities to write
Who, (not much under or much over witted)
More in the *Matter*, then the *Words* delight.

By that means, when with *Trifles* I begin,
Things useful, are oft, thereby *Skrewed in*,
Which peradventure, had not else been sought,
Where, they appear'd more likely to be caught.

What I but to one end, at first intended,
Occasions many *Cautious*, are 'tis ended:
So, sometimes, twenty businesses are done,
By him, who went from home, to do but one.

3. Sometimes too, by what in this mode is *hinted*,
(On slight occasions in a *Vulgar Strain*)
Such Notions have been in the heart imprinted
As were more plausibly express'd in vain:

Yes, otherwhile, a few *plain words*, in season,
Experimentally in *private* spoke,
More operate with *Sanctified Reason*,
(And of what they import, more heed is took)

Then is (although more gloriously sayd)
Of what's but *formally*, in *publick* said.
Now therefore, I contribute thus, alone,
To what was this day, publicly begun.

But, stay! what Pannick fear hath seind this *Notion*
That, they who Triumph'd but one day ago,

Assume

Assume the Postures of *Humiliation*,
And *Fast and Pray*, at least, pretend thereto?

Their Jollitie is at a sudden pause,
And to the Temples, they begin to flock;
God make th' effect, as real as the cause,
That, him with formal shows we do not mock,

Left Plagues increase, and when of what is better,
We are in hope, our fears grow daily greater:
For, till our sins are heartily repented,
By Fasts and Prayers, *Plagues* are not prevented.

5. Most, dedicated this moneths first *Horra*
To their own fleshly Lusts, and spent the day
In sacrificing to the Scrumper *Flora*,
Which was by some employ'd another way,

Perhaps though not *Probane*, more *superstitious*.
Then truly for, all is not sanctified
That is not vulgarly reputed vicious;
Nor all unholy, which will not abide

A *Sanctuary-Toll*: But, for what hath
Doubtless, been asked which provokes Gods wrath
Against our Nation, since this Month began,
That brings us on our knees, before th' done.

6. Our *Safety*, *Peace* and *Glorie* lie at stake;
And, we are forced such a Game to play,
As makes us tremble, and our hearts to ache
Twixt hope and fear of that which follow may:

Ev'n they, who lately foolishly did boast,
And with proud Vaines and scorns contemn'd their Foes,
Do find, that Recknings made without their boast,
Arise to more then they did presuppose.

Of Foes without them, their regard was small;
Of those within them, less, or none at all:
But, now, to be assauled, they begin
With outward perils, and with fears within.

Sighs for the Pitchers.

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7. Beyond retreating we engaged are
With *foreign enemies*; and not quite free
From *Factions*, threatening an intestine War,
If our Presumings unsuccessful be.

As foes do multiply, so, friends grow fewer;
And, in those few, there is but little trust;
For, none can in another be secure
Who, to himself is neither kind nor just.

War is begun; the *Pestilence* doth spread;
And, though of *Death* we feel but little dread,
They, by whose Labours, plenty was increast,
Are by a wasting *Poverty* oppress.

8. The Rich are discontent, the Poor much griev'd;
The first have small hope to be better pleas'd;
The last as little hope to be reliev'd,
And most men are grown stupidly diseas'd.

Men with *Ill tidings* in all places meet,
Bewailing loss of *Goods*, or want of *Trade*;
All day they hear complainings in the street;
All night, they and their Families are sad.

Hereof, they upon others lay the blame
Who have been chief deserters of the same;
Most, apprehend a general Distress,
But, no man knows which way to make it less.

2. They, who should *act*, or *mediate* at least,
Some course to stop the fury of the Current,
Finde, it will most advance their Interest,
To be at this time Fishing in the Torrent.

They, who have now most cause, least frighted be;
Those few alone, who with a filial fear
And Christian hope, Gods purposes foresee,
Submissive to his *Dispensations* are:

The rest are active still, in their own mode,
As if in their own power their safety stood;

B

Ors

Or, that it might be wrought, by their own hand;
If (as twas once said) *GOD would Nether stand.*

16. For our defence, a *Naval preparation*
Is made, as strong, as ever heretofore
In any Age, was modeld by this Nation;
Yea, stronger much, though not in number more.

And, if they who thereof have management,
Shall not thereon (as if it could not fail)

Or, in themselves, be over-confident,
It may against our ablest Foes prevail:

But, not unless, we timely lay aside
Our malice, our profaness, and our pride,
Which by the Lord of hosts, are so abhord,
That, they destroy more, then both fire and sword.

11. In *mourning*, we so little do delight,
That, what (so ever) sad event befalls,
Which to *humiliation* doth invite,
It seldom supercedes our *Festivals*.

A *Fast* therefore, so near a *Feast* begins,
To moderate our *Mirth*, and make us munde
A true and speedy mourning for those sins
Whereeto, we have been, and are still inclinde.

A change of *Feasts* to *fastings* threatened was,
Which is within a little come to pass;
And, that, may peradventure be effected
Which we most fear, when it is least expected.

12. Hereof the *Civil powers* having sense,
And, fearing what might probably befall,
Unless, we strengthened are by *Providence*
Much more, then by their *moving wooden wall*;

They lately summoned us by *Proclamations*
To meet, and on the last of May begin
In our *beast-Cities*, such *Humiliations*
As may declare a true Remorse for sin.

Early

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Early that morning, likewise, lest we might
Their summons, either then forget, or slight,
GOD, seconded their *Alas*, and from our beds
With Peals of Thunders, raised our drowzie heads.

13. If I was not deceived, five hours together,
That *Summons* lasted, (with few Intervalls)
Made signal by Rain, Lightning, Stormy weather,
And Thunderbolts, which pierced through stone-walls.

It brake and melted Bells; confumd a Sceptle;
Scard Fowls and Beasts, yea, and afraid did make
Even them, among those unrelenting People,
Who, heed of nought but smart and noise will take;

And in security againe sleep on,
As soon as ere the pain or noise is gone,
Alas! what horrors will such men confound,
When they shall hear the seventh Trumpet sound?

14. I did obey this *Call*; and knowing too,
That in the common peace, mine doth consist,
In meekness, I prepar'd my heart, to do
What might secure the common Interest.

The best have failings, and the worst have more;
Though therefore they oft erre, who are in powre;
With their defects, we must our own deplore;
For oftentimes their faults take root from ours.

King Davids crime sprung from the Peoples sin;
For his offence, a Plague on them broke in;
Thus, to each other, man of each degree,
A mutual cause, of sins and sufferings be.

15. This makes me the more cautious, to take heed
Wherein, I personally give offence;
And, ere I censure that which others did,
Bewail mine own misdeeds with penitence.

All of us have offended, (if not more)
As much as our forefathers have transgressed.

B 2

Some,

Some, with more Impudence, then heretofore;
And, my sins, have the common guilt increast:

My self, to humble therefore, I went thither
Where good and bad men congregate together;
And, where, the worst are, or (before they die)
May be, for ought I know, more just then I.

16. He seems to me, unlikely to appease
The wrath of GOD, or moricide to be,
Who, offers Prayers like that *Pharisee*,
Who judg'd the *Publican* less just then he.

There is no sign of true *Humiliations*,
But, of a proud self-overweening rather
In those, who judge unclean whole *Congregations*
Who with them, serve one *Spirit, Son and Father*;
And (although members of another *Colledge*)
Adore one GOD according to their knowledge.

According unto mine, therefore, with them
I joynd in Love, and left their doom to him.

17. I dare not such a separation make
Twixt persons, things or places, as may bar
A freedom in those Duties to partake
Which necessary or expedient are.

When sins and Plagues grow Epidemical,
It such *Humiliations* then requires,
As may in that respect, be general:
For, private tears quench not the publike Fires.

In all *Fraternities and Constitutions*,
Among men, are both errors and pollutions;
Yet safe converse, for pious men hath bin
With such, (even then) in all things, but their sin.

18. VVith others, I preferred those petitions
VVhich with *Christ* prayr assentially agree;
VVith them, I joynd in all those confessions
That seemed proper both to them and me.

Their

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Their persons I did much commiserate,
Who were in hazard by the War now wag'd;
With GOD, I meekly did expostulate
Concerning that wherein we are engag'd.

For others sakes, those fears my fears I made,
Whereof, no sense, for self-respects I had;
And wished all their hopes might be enjoyd
Whereby, their true bliss might not be destroyd.

19. Although *particulars* inclusive are
In *Universals*; yet, they who neglect
Their single *Duties*, justly loose their share
In what the *general Devoirs* effect.

I have contributed my best endeavour,
To what I think is publickly intended,
And in that duty purpose to persevere
Which is to my performance recommended.

For all things, and all men (so far as they
Are objects of our Prayers) I do pray;
And, when I doubt, what to insist upon,
Conclude my prayer thus: *GODS will be done.*

20. Their welfare seeking, who would me enslave,
The person I distinguish from his Crime;
And rather would a wicked people save,
Then let the Righteous be destroyd with them.

To their proceeds in wickedness, I say
GOOD speed to none; and whensoever, therefore
I pray against their *sins*, for *them* I pray:
Yea, when they seem worst, pray for them the more.

When *LOT* was prisoner among *Sodomites*,
Against their Foes, to free him, *Abram* fights.
When universal *Plagues* on us befall,
Not knowing good from bad, I pray for all.

21. I have a long time taken so much heed
Both of *GODS* righteous, and our crooked ways,
That,

That, whatsoere doth outwardly succeed,
I finde just cause to give him hearty praise.

So oft, experience I have likewise had,
My losses, wants, and those things which I feard,
To have been unto me more gainful made,
Then such, as more desirable appeard;

That, whensoere GOD graunteth or denies,
My soul is pleas'd, and on his love relies.
For, when they seem'd most severe to be,
His Judgements have been *Mercies* unto me.

22. Such they ~~were~~, such they *are*, such *will be* still,
Not unto me, and to some few alone;
But, if they be submissive to his *will*,
Such likewise, at all times, to every one:

And, though he grants not always that Request,
Which is preferred, he doth condescend
To what is better; yea, to what may best
Conduce to what we chiefly should intend,

If, what we pray for, he denies to grant,
Humility, or *Faith*, or *Love* we want;
Or else, there are some other great defects,
In those *Petitioners*, whom GOD rejects.

23. *Sins National*, so far forth as they were
Confest in *Publike*, I with those confest
To whom I joynd; and in particular,
If possible, they ought to be exprest,

I know we are obliged at this time
(*Considering why together we did come*)
To mention such, (or part at least of them)
As brought what we would be deliverd from,

I hope such were acknowledged by many;
But, since I heard it not perform'd by any,
I will enumerate some few of those
Provoking sins, from whence most danger flows.

For,

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For, GOD, at this time over all the Land
Hath in displeasure stretched forth his hands;
And for our sins, doth strike us, here and there
With every Judgement, yea, and every where.

24. We are a Nation to whom God hath given
As many priviledges, as beflow'd
On any people that is under Heaven:
But, therewithal more proud, then thankful grow'n
VVe overween, as if we thought none were.

Our equals; and with so much impudence
Our selves before our Neighbours do prefer;
That, more Disgrace then Honor springs from thence.
Some vaunt as if none ought to be compar'd

VVith them, in what is by their valour dar'd;
And, some, as if none went, or knew the way,
VVhereby, men shall ascend to heav'n, but they.

25. If what GOD hath conferr'd, or for us done
VVere mention'd, to stir up thankfulness
In us; or to advance his praise alone,
Thence would spring many great advantages.

But that which most men rather do pursue,
Is but before mens eyes a Blinde to raise,
And, hide their shameful nakedness from view;
Or, blow the Bubbles of an empy praise.

And, (as if we were not besoold enough,
VVith such ridiculous and frothy stuff)
In Ballads, which are for such objects meet,
VVe sing out our own shame, in every street.

26. Perhaps in suchlike things the neighbouring Nations
Opposing us, as guilty are as we;
But, our own sins, in our Humiliations
Is that, which to confess, oblig'd we be.

Our sins, our sins, are horrid, great and many,
Those Plagues too, which they bring on us, are great;
VVhere

14 *Sighs for the Patchers.*

VVheretof, there is not so much *sense* in any,
As ought to be, nor such *confessions*, yet.

Soloth we are that other men should see
(Or, we our selves) in what sad case we be,
That, we our *seals* and *sears* had rather hide,

VVith any *Clouts*, then let them be espide.

27. So loth we are, in that course to proceed,

VVhich *GOD* and *Reason* offers to our heed;

So apt, to take the clean contrary way;

To heed, what every *Mountebank* doth say,

So venerous, any hazard to endure,

VVhich our enjoyments present may secure;

So prone with *Bagbears* to be frighted from

VVhat may secure a happiness to come;

And, are so wilful in pursuing things

VVhich every day, more mischiefs on us brings,

That, very seldom we approve of that

VVhich may befor our good, till tis too late.

28. And then, surpris'd with a sudden dread,

To any *God*, to any *Idol* run;

Move every way, like *Dore* without a Head;

Do every thing, save that which should be done;

Catchhold on sticks, and reeds, and chips & straws,

To save our selves; descend, to sawn on those

VVhom we contemn'd; and so support our cause,

Against old *Friends*, confederate with *Foes*;

Yes, with the greatest enemy of *Christ*;

And, rather hazard all our Interest

In him, then here to be depriv'd of that

Which we enjoyed, and have aimed at.

29. VVe are so much inclined to rely

Upon the trustless and bewitching Charms

Of State-designs and humane policie,

On Armies, Fleets, and strength of our own Arms,

That

Sighs for the Pitchers.

19

That we are deafer then th'enchanted *Adder*,
To those who shew to us the way of peace;
Good counsell maketh us to be the madder;
And, doth but raging violence increase.

Yet, they who know they shall not be excusd
From doing their endeavour, though absurd,
Must speak what on their Consciences doth lie,
Whate're thereby befalls; and so will I.

30. Such times have been, and such are come again,
Wherein, the *Slaggard* to the *Ant* was sent;
The *Wise* instructed were by *simple men*
How to reform their wayes when they miswent.

GOD, by them, Kings reprov'd, ev'n for their sake
Whom they had then enslav'd; and they were heard.
Yea, unto *Balaam*, by his *Ass* he spake,
And, at that present he escap'd the Sword:

But they who to their words gave no regard,
Receiv'd their obstinacies due Reward.
They, who were penitent escap'd the blow
Which then was threatned; so shall all such now.

31. O're them a very dreadful Plague impends
Whom to the will of men, GOD, doth expose,
Though such they be whom they suppose their friends
And, have thereof made fair external shows.

A greater Plague it is, when known foes are
Impowred upon them to exercise
All cruelties, and outrages of War
Which rage will act, and malice can devise.

But, when so terrible a *doom* as this,
And *mercie* too, much and oft sleighted is,
It will be then more horrible then all
That can be thought, into *Gods hands* to fall.

32. Alas! how shall this horror be prevented,
If none in such a time should silence break?

G

When

VWhen should what is misacted be repented,
Unless, to that intent the stones could speak?

And, what may they speak likely to prevail
Upon a Generation grown so giddy?

The Stars to do their duty did not fail;

The Elements have often spoke already,

And acted in their place, as well as spoken

What might our duties, and Gods minde betoken;

Yea, so much, and so oft, that what they heard

Or saw, few men did credit or regard.

33. Hereby are *blessings* turned into a *curse* ;

Those hardened, whom it should have softened more;

They who were bad before, grow to be worse;

Some wicked, who seemed good men, heretofore.

Our sins are as immoveable as Rocks;

Our Guides and Leaders, either lame or blinde;

The Shepherds as great straglers as the Flocks,

And both alike, to wickedness inclinde. (do us,

That, which we thought should make us, doth un-

All things do seem to cry *VVo wo* unto us;

And, that which should have moved men to repent

Doth but their Rage and Blasphemies augment.

34. Most, against those by whom they were offended

Are so imbittered, that although in them

They see performances to be commended,

Such, naytheless, they totally condemn:

Yea, those who have ingenuously confessed

What seems to be in these worth approbation,

They judge to be Time-pleasers, not the best:

VWhich is a bar to Reconciliation.

Our Proverb bids us give the devil his due;

And, they the ways to peace, do not pursue

VWho are unwilling, in their Foes, to see

Good things, as well as those that evil be.

35. The

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35. The Knowledge men have gotten hath destroyd
That Love, which ought thereby to be increast.
The Publick peace, that might have been enjoyd,
Is viciated by Self-interest.

The Gospel is abus'd, Law made a share,
Or, of Unrighteousness a confirmation:
The Consciences of men inflav'd are,
To nothing left so free as Prophanation.

The Rich do quarrel, and the Poor must fight,
To serve their Lusts, who do them little right;
And they whose Lives to pawn for them are laid,
With Deaths or VVounds, or with neglect are paid.

36. Religion is to Policy become
A servile Handmaid; and few persons are
Conceiv'd to be so dangerous as some,
VVho are in Christian Party sincere.

Now, not to belike others Superstitious,
Or to be strict in moral Righteousness,
Gives cause of more suspect then to be vicious;
Or else, at least, it them ingratiates less.

Foundations are so overthrow'd, that few
Are safe in whatsoever they pursue:
For, liberty, life, credit, and estate,
In hazzard are by all that aim thereat.

37. Pickt Juries, and suborned VVitnesses
May, if assisted then with partial Judges,
Bring quickly to destruction, whom they please;
Frustrate all Laws, and all our priviledges:

And (what was never heretofore in Reason
Thought probable) charge falsely upon some
The plotting and pursuing Plots of Treason
At open meetings whither all may come.

In likelihood, they have nor wit, nor fear,
Nor need be feared, who so foolish are:

C 3

And,

And, I might of my fear be much ashamed
If I should fear such Plots, as then were framed.

38. VWho erre in malice, or to get reward,
Shall forge an *Accusation*, though it be
Improbable, with favour shall be heard,
VWhen none seems guilty of the Plot but he.

They, who of all men do least conscience make
Of Perjury, at pleasure may destroy
An Innocent. They who false Oathes dare take
May rob rich men of all they do enjoy.

The *Liar* is not out of danger ever;
But, he that speaks truth boldly, is safe never
Until his death, unless by God protected
From what may be by wicked men projected.

39. This also, doth increasing Plagues pretoken,
(Unless we to repair it speedy are)
The *Bond* of Christian Charity is broken,
And brotherly affection lost well-near.

Both *Persons* and *Societies* seek more
Their several new *Structures* to uphold,
Then *Disciplines* and *Doctrines*, to restore
Unto that purity which was of old. (health

From hence doth spring impair of peace and
In minde and body, Church and Commonwealth.
For, though few heed it, thence our private Jars
At first proceeded, and then, open VVars.

40. All *Constitutions* both in Church and State
Are, for the most part, made but properties
To add a grandeur, and repute to that
VWhich *pride* and *avarice* did first devise.

Not those alone, which may essential seem
Unto the *Civil* power; but also, some
Which have among *Divine Rites* most esteem,
Are serviceable to the flesh become.

Pro-

Prophand is every holy Ordinance,
Self-profit or self-honour to advance:
Yea, ev'n the Lords day and the Sacraments
Are made expedients for the same intents.

41. Judgements & Mercies have not in their course
Wrought that on us, which they were sent to do:
For, what should make us better, makes us worse,
And others by our ill examples too.

Good counsels timely given we have slighted,
Scoft and derided seafable forewarnings,
Neglecting that, whereto we were invited
Both by our own and other mens discernings:

And, if these failings be not heeded more
Now, and in time to come, then heretofore,
The Consequents, will not much better be
Whether the Dutch are Conquerours, or we.

42. Those Animosities we must repent
Which are pretended to be laid aside;
Else pride and malice will so much augment
Those Practices which more and more divide,

That, as the ruine of Jerusalem
Had been compleated when the time was come
By those three Factions, which then wasted them,
Although it had not been destroyd by Rome:

So, though we should subdue French, Dutch & Dane,
Our own distempers would become our bane;
And, that which others are inclin'd unto,
Our follies and our wilfulness will do.

43. The breach of Covenants, of Faith and Oathes
We must lament, and from that falshood turn:
For, GOD that capital transgression loathes
Oathes, (now, if ever) make the land to mourn;

We must confess our sin of bloudshed too,
The Blood of Innocents much more bewail,

And

20 *Sighs for the Pitchers.* 22

And our oppressing them, then yet we do;
Else, of our expectations we shall fail.

For, to no more a bare confession tends,
Then to increase our guilt, without amends.

He that neglects performing what he knows
To be his duty, merits nought but blows.

44. We have moreover, failings by *omissions*
Which it concerns us to be humbled for;
No less then for those *actual transgressions*
Which we are now engaged to abhor:

Not one day, no not one year will suffice
To recollect them. And yet if we would
Our selves but so much humble as it lies
In us, GOD, would accept of what we could.

Hereof apparent evidences are
In *Nineveh* and *Nebuchadnezzar*:

For, by these *Paterns*, King and People too
Instructed are, what in our case to do.

45. When that King, for his sins had been bereaven
Of understanding, and for seven years space,
To live with Beasts, was from his Kingdom driven,
And re-inthroned, when unlikely twas;

Himself he did abase, Gods powre confess,
Acknowledge him, to be in chief ador'd;
Declare that *powre*, extol his *righteousness*,
And that *Free grace*, by which he was restor'd:

Yea, praised him for their deliverance
Whom he himself oppress'd; them did advance
Who suffred; and revert that *Law* whereby
He had compeld them to Idolatry.

46. This signal *Patern of Humiliation*
Was Royal; but, by one both *popular*
And *Regal*, unto what beseems a Nation
In our condition, we directed are,

At

Sighs for the Pitchers.

21

At Nineveh, there was not in a day,
Like this, some in the Temples GOD adoring,
Some there, inclined more to sleep then pray,
Some, in an Alehouse, or a Tavern roaring;
Some, who did of their duties Conscience make,
Some who perform'd it, but for fashion sake;
But I believe, that with more Veneration
They testified their Humiliation.

47. Both King and People joyned there as One
In penitence, not being less sincere
Then formal in pursuing what was done.
Strict their commands and executions were.

The King, his rich Apparel from him cast
(By good Examples, precepts are made strong)
He, and his Nobles did proclaim a Fast,
VVith all the Rites, that to a Fast belong.

The Prophet was believd, in what he said;
The Royal Proclamation was obeyd.
God, thereto had so gracious a regard
That, King and People, thereupon he spard.

48. Alas! how comes it that now Christian men,
Are deaf to what GODS Messengers do say?
Not so meek-hearted as those Heathens then?
More dead in Sins and Trespases then they.

Imperfect was their Penitence, no doubt,
Yet God accepted what they did endeavor,
And (though perhaps, their zeal did soon burn out,)
He, in vouchsafing mercy did presever.

So might it be with us, if we would heed
His judgements, and perform what Ethnicks did:
For, GOD, upon a Formal penitence,
Did with a part of Abahs doom dispence.

49. But, though we have as much cause to bewail
Our sad condition, we have much less fear,

And

And little or no sense of what we all
Until with mischief overwhelmd well-near.

Then, likewise, we endeavour all we can
To hide what cannot eured be till known,
Dissembling grossly, both with GOD and Man,
And will not see what's evidently shown.

Yea, so presumptuous are, that, now GOD sends
His Judgements, and his Arm in wrath extends,
VVelabour to obscure it, lest the heeding
Of his Proceeds, may hinder our proceeding.

50. And as among the Jews in former ages
There were false Prophets and corrupted Priests,
VVho prophecied and preachd for Balaams wages,
And to promote their carnal Interests,

Then Flatterd them into Security:
So we have some among us, who as much
Do magnifie this Nations Piety
As if it never had till now been such.

They boast of our prosperities encrease,
And promise us both Victories and Peace,
As if vain words believd should rather be
Then what we feel, as well, as hear and see.

14. Though sensible enough of sin we are not
To humble us; or though Plagues yet deserd
(How near at hand soever) we much fear not,
Nor thereby for this duty are prepard:

Merthinke the loss of so much blood and Treasure
As hath been spent; At home, decay of Trade
And Manufactures in so large a measure;
Abroad in Colonies, the havock made

Should humble us, or that at least, which hath
More cause of dread then War, or sudden Death,
To wit, a PRESS, whereby some grieved are,
More then by all the worst events of War.

51. For,

Sighs for the Pitchers.

23

2. For, War is pleasing to those *Voluntaries*,
Who, *Wealth* or *Honor*, hope thereby to gaine;
Through every difficulty them it carries
With very little sense of dread or pain.

By *Suddain Death* likewise all *Plagues* are ended
Which *Sin*, or *Folly* on our bodies bring;
Yea, thereby finished ere apprehended,
In which respect, no very dreadful thing.

But, to be snatcht at unawares away,
From all *Relations* by a *Suddain PRESS*,
And, from all our *Affairs*, as at this day,
Is more injurious, then words can express.

Whole *Families*, thereby destroyed become;
In soul and body, it tormenteth some;
And, thereby greater *Griefs* occasiond are
Then do befall, by life or death, in *War*.

54. I know well that, the *Civil powers* intend
The prosecution of those *Services*
Which to their *Substitutes* they recommend,
Should be pursu'd without just *Grievances*;

And, to inform us in this very case,
(Of taking men to serve them in the Wars)
A Law among the *Jews* establisht was
To be our Guide in some particulars:

Let it observed be, lest that *Oppression*
Which is occasioned by indiscretion,
Those persons to our damage may inrage,
Whom we think, for our safety to inrage.

55. With others I did publickly bemoane
Those things which we ought joyntly to deplore;
And, in my Spirit, I lament alone
That for mine own *Sins*, I can sigh no more.

I sigh for those two *Pitchers*, which are knocking
Against each other, when they mind not me;

D

Yea,

Yea, when some are, perhaps, my *sighings* mocking,
Or, not well pleas'd with my good meanings be.

I *sigh* to see their *Charity* decrease
Who are pretenders to *Religiousness*;
Not for my self, though I perceive tis grown
Less then it was, *five shillings in a Crown*.

56. I have now, somewhat more then fifty years,
Been oft mine own and your *Remembrancer*;
And whilst I live, as oft (as cause appears)
Resolved am such *Cautions* to prefer.

For since GOD hath so long preserv'd me from
A total Ruine in such *Services*,
I will continue during life to come
Whilst I see need, in services like these,

Not doubting but his *Mercy* shall outlast
The *Time* to come as well as what is past;
And, still, as comfortably be enjoyd,
Though life in their pursuit should be destroyd.

57. *This*, I have therefore, now contributed
In private to what publickly was done,
With hopefulness, that when it shall be read
It will to good effect be thought upon:

For in the *common Lot*, I shall have part,
To whatsoever the success may tend,
And dare to arrogate no *self-desart*,
More then they justly may, who most offend.

From *Publick* *sin* my self I count not free;
What is in others *bad*, is *worse* in me,
Since, he whom GOD so many years hath taught,
If *bad*, is worse then others who are *naught*.

58. Yet, as there is no *Righteousness* in me,
That, may with safety be confided in;
So, whatsoever the *Common Plagues* may be,
In me there is no slavish fear of *sin*:

For,

For, in Gods *Promise*, and his *Mediation*
Who hath *Redeemed* me, I, so confide,
That, I despair not of a *Soul-salvation*,
Whatever to my *Body* shall betide,

And, know, that, whilst to live, more then to die,
Shall tend to what GODS name may glorifie,
My life shall comfortably be enjoyd
When thousands round about me are destroyd;
And that all, who are firm in this belief,
Shall see a glad end of their present Grief.

Lord in that patience keep me alway strong,
Which, to the Saints probation doth belong.

50. There was a *Promise* made long time ago,
To some, who then in our condition were,
(And, in what they were to *believe*, and *do*,
As much as they, we now concerned are.)

To them, it by GODS *Prophet* was declar'd
That, from their wickedness if they returned,
One with a *Writers Inkborn* was prepar'd
To set a *Mark* on all who truly mourned,
Assuring all who had his *Mark* upon them
That when the *common Judgements* seized on them
It should not harm them, as to that, at least,
In which a *real safety*, doth consist.

60. That *Mark* is set on thousands at this day,
And many *Writers* hither have been sent
To shew it, and inform us how we may
The *Mischiefs* threatned, seasonably prevent.

Prophets rise early, and do sit up late,
To mind us of our duties, yea, there are
Some thousands ev'n this day, declaring that
Which they are bound to speak, and we to hear.

To that end also, GOD, hath now and then,
Employed me, and my *Despised Pen*,

As at this time : and, at his feet I lay
 What I have *wis*, and what I have to say.
 I might —————

BUt, hark ! methinks, some Whisperings I hear,
 As if both *Navies* now ingaged were :
 And, Lo, the suddain *Rumour* of that *Storm*
 Startles my *Muse* into another form,
 Before I am aware, and makes me stop,
 To heed, what it contributes to my hope.

Fame speaks it louder, and th' increasing sound
 On every side, my person doth surround.
 If what we fear succeeds, let them speed worst
 At last, who of this *War* gave just cause first ;
 And, by both *Parties*, let all be amended
 Wherein they jointly, or apart offended.

More blood ! more fury still ! are brutish passions
 No whit abated by *Humiliations* ?

No marvel then, no good effects yet spring
 To peace conducting, by my *Trumpeting*,
 When I first saw a likelihood of breaking
 Our *Pitchers*, by the *Preparations* making ;
 For, that, wherein *divine expedients* faile,
Humane endeavours little can prevaile.
 My heart is pinched betwixt hope and fear,
 By musing upon what I see and hear,
 With that whereto our *Actings* may amount
 When we of all events have had account.
Fame tells us, that the *English* and the *Dutch*
 Have fought five days together. This is much,
 And I think so implacable a Rage,
 Was rarely paralleld in any Age,
 If (as it is reported) neither side
 Gave *Quarter*, whatsoever did betide.

How

Sighs for the Pitchers.

27

How that with *Christian charity* may be
Consistent, it appeareth not to me ;
Or, how it quadrats with the tender nature
That's proper to a *reasonable Creature* :
Nor do I know infallibly how far
It is permissive in an *actual War* ;
Nor is it known to any, till 'e tries
The justness of it in extremities.
To censure that, I therefore, will forbear
Which lies without the compass of my Sphear.
King *David* in some cases, such things did
As *Natural compassion* doth forbid.
This I dare say, no man can see that end
Whereto, a brutish fury, will extend,
When both provoked, and let loose, to do
Whatever it shall then be prone unto.

I clearly gather from our contestations,
What may be truly judg'd of both *Nations*
As to their *daring*, and *Courageousness* ;
Which, I in few words, fully will express,
Ev'n thus : (for nothing parallels it fitter)
Two English Mastive Dogs never fought better ;
Nor hath ought oft been acted heretofore,
Which evidenced *humane courage* more.
If all be truly said which we have heard
This day, of these *Antagonists* averd :
For, though some Cowards upon either side,
Were so amaz'd they knew not what they did,
And some (when blinded by the fires and smoke
Slaughtred those *Friends*, whom they for *Foes*
In that long combat, neither of the two (mistook;
The other, did in any thing outdo.
And (which deserveth heed) no wind yet wags
That brings us tidings of such *Fears*, or *Brags*

As

As usually are published abroad,
 When *Rivals* are engaged in this mode ;
 And, that, to me presageth a success
 Which may to both contribute happiness,
 If meekly, they and we, submit unto
 What GOD vouchsafeth to permit, or *do*,
 Who, did a *Mercy* unto both begin
 When he withheld the *French* from coming in ;
 Which *Mercy*, though yet hidden, will be seen
 VVhen time removes that *artificial Skreen*,
 VVhich, an abusive *Policy* invents
 To interpose twixt *actions* and *intent*s.

Heed, therefore, let both take when this fight ends,
 How it concerns both, quickly to be Friends ;
 VVhat may be quite lost ; what may yet be saved :
 How both may by their *Discord*, be enslaved :
 VVhat great Plagues they now feel ; what may betide
 More grievous, if they further should divide ;
 VVhat great advantage it might bring thither
 Where, they their *Strength & Courage* joyn together,
 Not thereupon as heretofore presuming,
 Neither that glory to themselves assuming,
 VVhich appertaineth unto God a'one ;
 Nor vaunting of what their own hands have done ;
 Nor la'bring, *Breaches* to repair with *Lies*,
 Nor putting upon *Truths* a false disguise,
 (A fault now so habitual become
 That, tis not easily refrained from)
 Nor sacrificing what GOD doth abhor,
 Or that, which at the best, he cares not for ;
 But, giving what he still takes in good part,
 (Though meriteless) an *Humble contrite heart*.

Then, that the *Mercies* daignd may be prolonged,
 Let not his *Saints* in any wise be wrongd ;

(Among

Sighs for the Pitchers.

39

(Among whom many will be found at last,
On whom the world reproachful terms hath cast)
For, when, or wheresoever, *Peace* he makes,
It is at their *Requests*, and for their *Sakes*;
Whereas, no *Peace* is true, or long posselt,
Where *Innocents* are causlessly oppress;
Especially, where they oppressed are
Who serve *GOD*, with a conscientious fear
According to their knowledge: of this *Crime*,
Neither the *Dutch*, nor they who now with them
Associate, so guilty are as we
Do at this present day appear to be.
And, I believe, 'twas therefore that *GODS* hand
Enabled them our Forces to withstand;
And still preserves both, that both might more heed,
What they have done, and how they should proceed.

Among those things by them and us misdone
Provoking *GODS* displeasure, this alone
Next mentiond, is enough without one more,
Us, in all our *Plantations* to undo:
For, to advance our carnal Interest
We parallel the Practice of the *BEAST*
In merchandizing *Souls*; Yea, more then so,
Have set to sale, both *Souls* and *Bodies* too,
In many *Colonies*: our *Avarice*
(Which is one root of evry other *Vice*)
Gave partly an occasion of that *Jar*,
From whence first sprung, this present bloody *War*,
And, which, at last, will totally destroy,
Both that which we in *Forraign Lands* enjoy
And here at *Home*, unless we shall with speed,
Repent that course wherein we do proceed.
We do not only there, both sell and wast
Mens *Bodies* whilst their lives and strength do last,

(In

Sighs for the Pitchers.

(In bondage and in labour like a Beast,
 From which they have no hope to be releast,)
 But, miserably, keep them, too, inflayd
 Without the means, whereby the *Soul* is savd :
 Whereas, a *blessing* both to them and us
 Might be procured by endeavoring, thus :
 Ev'n by providing *Conscientious Preachers*,
 To be one day in every week their Teachers.
 This would in part at least, excuse the *Crime*,
 Whereby Guilt lies on many at this time.

I, seriously have heeded with compassion
 What them concerns, who have to God relation,
 And, in particular, what I beheld
 Or, heard concerning those of late *Exild*
 For *Conscience sake*. How much ado there was;
 How much time spent, to send them to the place
 Of their Confinement ; what, within short time,
 Befel thereby to others ; what to them
 Worth observation ; and how they were cast
 Into the powre of our *Dutch Foes* at last,
 To whom their Ship and Goods are made a prey,
 Who undertook to carry them away.
 Whence I collect, that, we shall nothing win,
 Whilst we are guilty of so great a *Sin* ;
 And, that by long continuance in this guilt,
 Much blood that might be saved will be spilt.

Of this *sin*, therefore let an *Expiation*
 Be constantly endeavourd through the *Nation*,
 And henceforth, twixt the *English* and the *Dutch*,
 Let nothing be contended for so much
 As, whether shall the other most excel
 In *Love*, in *Piety*, and *doing well*.
 Let both petition for, *Grace*, *Truth* and *Peace*,
 And, for their mutual *Amities* increase,

Let

Steps for the Pitchers?

35

Let them not *Faſt* to be protected in
 Their quarrellings, but, ſafe from *Strife* and *Strife*,
 And when *Humiliation* they pretend
 Begin them with beginning to amend
 Withhold their hands from *Lawleſſ Violence*,
 Not cloke *Hypocriſie* with fair pretences,
 Nor think, when God vouchſafes *Deliverance*,
 It is, their *Pride* and *Selfneſſ* to advance,
 Or, that, when they a *Victory* have won,
 'Twas got, that they might do as they have done.

This, (though *Humiliation*, we pretend)
 I fear, by very many is deſign'd.

For, *Providence* hath brought me to behold
 What I ſhould not have credited if told.

The dreadful hazzards which we now are in,
 So little moves to penitence for Sin,

That I have heard of one this day, who from
 The laſt Inſeſſment came ſore wounded home

Who, ere thoſe wounds were cur'd, did by another
 Endeavour, how he might corrupt the *Mother*

To be her daughters *Baud*, and to contrive
 The means, how they might in uncleannels live,

This I have heard, and (whether yea or no)
 See probability it may be ſo.

Alas! what will inſue thereon in ſine
 If this ſhould be the general deſigne?

Oh! let each individual Soul beware
 Of ſuch preſumptions, leſt they ſpread ſo far

That, GOD, in his provoked indignation,
 Wholly deſtroy this wicked Generation.

In chief, let thoſe *Grand Parties* whoſe eſcapes
 Yet, give them time, beware of a Relapse

And bear him; For, aſſured then I am,
 That, he, (according to the *Chronogram*

E

Upon

Upon my *Title page*,) us will so bear,
That, this will prove to be a happy year.

Let us forbear to vaunt, as we have done,
Of *Conquests*, whilst our Arms are putting on;
For, an example of that folly have I
In their *invincible* (so called) *Navie*
Which was in *Eighty eight*, upon our Coasts
Destroyed after many shameless Boasts,
God grant that *Sixty six*, be not to us
For such like *Vauntings* as unprosperous.
I hope the best, and I as much do fear
The worst, according as our *Astings* are.

If possible it be, let an *Accord*
Be made by *Christian Prudence*, not the *Sword*.
For that *Cure*, usually doth leave a Skar
From whence at last, breaks forth another *War*.
If to no end, our *Quarrels* can be brought
Till we have to the utmost fought it out;
Let them, whom GOD shall pleased be to crown
With *Signal Victory*, themselves bow down,
In true *Humility*, as low as they
Who, then, have lost the glory of the day;
Such *Mercy* showing, as they would have shown
Unto themselves, if that case were their own;
And, mind what *plagues*, GOD threatens to inflict
On them, who add grief, where he doth correct:
Else to avenge their *Cruelty* and *Pride*,
A greater *Foe*, shall rise up in his stead
Who was destroyed, and they shall then have
That *Measure* to them given, which they gave.

When all this, and much more then this is done,
We may, as far be, as when we begin
From being truly humbled. For, with leaving
Gross sins, there enters often a *deceiving*

Whereby

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Sighs for the Pitchers.

33

Whereby, the Soul may be polluted more
And, in more danger then it was before;
Unless we shall together with a loathing
Of all sins, *Value our own selves as nothing*,
For, we have nought good, but by *imputation*,
Which to confess, is true *Humiliation*
If done sincerely. It will then abide
The *Test*, when thus it shall be qualifide;
And, we soon after, shall behold, or hear
What will complear our *Hope* and banish *Fear*,
For, GOD in Mercy always doth return
To all, who for offending him, so *mourn*.

WHilst this was writing, *Tidings* we receivd
(Which very willingly we then believ'd)
That we were *Visitors*. God vouchsafe thereto
*A blessed Consequen*ce, if it prove so:
Make us, whatever otherwise befall,
Sincerely thankful that *we speed so well*,
Still mindful of the hazzards we were in,
Before that *Doubtful Trial* did begin;
And be henceforth, obedient to his calls,
Lest else a worse thing suddainly befalls:
For, most to fear him, we have then most cause
When an *impending Judgement* he withdraws,
Since, in our *Duties*, if we then grow slack;
*Veng*rance, with double Rigour it brings back;
But, much more, when instead of *Penitence*
Those *Faults* renewd are, which first gave offence.

That *N*ews came whilst the People were in praye,
Some, hopeful, some afraid, some in despair,
Such *Medlies* making of *words*, *Thoughts* and *Passions*
As oft befall in suddain *Alterations*,
And peradventure, caus'd some to forget
To what end, they that day together met:
For, many had expressed signs of *Gladness*
Before, they gave one sign of *Sadness*,
Days of Thanksgiving and *Humiliation*
Being by them, observ'd still in one fashion;

And

And

And, by their various *Postures*, those *Digressions*,
 Occasions were, which vary my *Excessions*.

We were not like *Jews*: harps on *Willows* hung,
 But, like those, which are always *kind and strong*
 For *Figgs*; and we, a *Triumph*: song begun
 Before our *Lamentation*: song was done.
 From laying, by, our vain *Desires* and *Boasts*,
 From *Sanctifying* of the *Lord of Hosts*
 With filial *swe*! and *Praise* to him returning
 (For joyful *Tidings* on our *Day of mourning*)
 We were so far, *that*, even before we knew,
 Or could hear certainly, the *news* was true,
 We skip'd abruptly, from *Humiliation*
 Into our *Antick* mode of *Exultation*,
 Joyning our selves to throngs of *Fools* and *Boys*,
 In *Triumphs*, which consist of *Squibs* and *Noise*,
 Of *Healbs*, and *Bells*, and *Fires*, and *Tum*, and *Snow*,
 (Thanksgiving *Tools*, in which delight we took)
 Objects of *Scorn*, to *wisemen* rendering us;
 To grave *Spectators*, more ridiculous
 Then pleasing: And, instead of some *Relief*
 To *sufferers*, an increasing of their *Grief*,
 Chiefly to those poor *Orphans* and *Sad Wives*,
 Whose *Husbands*, and whose *Fathers* limbs and *lives*
 Were lost in that *Jagagement*, whereof they
 Had little *Sense*, or drank the *same* away,
 (Whilst they who hardly *scaping* it, lay *grieving*,
 Their *safety*, rather *doubting* then *believing*)
 And, these too, when grown *sober*, found they had
 Not so much cause of *Mirth*, as to be *mad*.

An *outward Joy*, express'd with *moderation*,
 And *Triumphs*, are not without *Approbation*,
 When they shall be exhibited in *season*,
 And for ends justified by *sound Reason*;
 Yet, for all *illusions*, they are not so;
 Nor the same things, fit at all times to do.
 King *David* knew it did not him become
 To triumph when he conquer'd *Abalom*,
 And I have seen, for *Villains*, of late,
 (Much less to be rejoiced in than that)
 Great *Joy* express'd; yea, for a conquest won
 (Thankgivings also rendered) where was none.

At all times, by all men, are Praises due
And thanks to God, for all things that ensue
On our Endeavours; for, in all he doth
Inclusively, are comprehended both
Justice, and Mercy; yet, our thanks to GOD
Is not on all occasions, in one mode
To be exprest; nor ought we to pretend
His Glory, when tis for another end;
Lest, he in our Destruction or our shame,
Provoked be to glorifie his Name.

In both our late *Engagements* GOD hath done
That, which both *Nations* ought to think upon
With much more heed, and much more thankfulness;
Then either we or they do yet exprest.
This month last year when we did glorifie
Our selves, for a supposed *Victory*,
I did contribute then, as I do now
My single Mite, (as well as I knew how)
To praise GOD for his *Mercy*, making none
With him, a sharer in what he had done;
Then offering also to considerations
Such things as tended to *Humiliation*,
Much to the same effect, with that which here,
I tender in another mode this year.
But, GOD who *times*, and *Orders* all we do,
My purpose knowing, put a *Stop* hereto;
Perhaps lest if it had been published then,
It had exasperated more, some men,
Both to their own, and to my detriment,
Then was consistent with my good intent;
For, (by my *Printers* death) what, I then did
In some unknown hand, till this day lies hid;
And possibly may come again to light,
By that time, this is brought to open sight.
Meanwhile, I will proceed, with what, this day
A *New Occasion* prompteth me to say.

The said *Engagements*, now already past
(Which if GOD please, I wish might be the last)
By Providential means, have made their *words*
Speak more, then else with so much power in *words*,
Could have been spoken, to persuade us to
What, it, will most concern us both, to do.

For

For, whatsoever, *Folly* and *Pride*
 Have published abroad on either side,
 'Tis evident; (or, may be so to either)
 Our *Earthen Pitchers*, are so knockt together
 That one or two more such like knocks will break them;
 So small, that useles *Posseids* will make them;
 Except to patch up the *Devises* of those
 Who seem their *Friends*, to whom they will be *Few*.

This would be better heeded, if it were
 Propounded by a *Private Counsellor*,
 A *Bishop* or a *Judge*: Thus I suppose,
 Till I remember, that the best of those
 Have *Wit*, and spoke in vain; yet, then, were they
 Oblig'd to speak their conscience; so am I,
 But, many, who to be my *Friends* would seem,
 (And, not me, or my words to *disesteem*)
 Perswade me, in these *matters* to be mute;
 Tell me, that my *Attempts* produce no fruit
 Save mischiefs to my self: and, other some
 Affirm this *Meddling* doth not me become.
 I thank their wisdoms; but, am not so wise
 As to believe they prudently advise.

A Fool may to good purpose speak sometimes,
 And, they have found sound *Reason* in my *Times*,
 Who were not so adverse to *words in season*,
 That, they lov'd neither *Truth*, nor *Kim*, nor *Reason*.
 Th' effects to other men will be the same,
 Whether, to them I *speak*, or *silent* am;
 Yet, since with profit, I have heretofore
 Spoke somewhat, I will speak a little more,
 Because, I know the damage will not be
 So great, then, in relation unto me,
 As unto those men, who shall be offended
 With what is conscientiously intended.
Successes, good and bad, are shurd so even
 Between them (by his *falsie*, who from heav'n
 Beholds both what they did in every place
 With what force by them intended was)
 That, if on *both sides*, *Truth* might be express'd
 It would by them and others, be confess'd,
 The *Sword* hath spoke aloud, and plainly too,
 That, which both Nations speedily should do:

Thy,

That, it speaks also, what they do intend
 On whose Assistance they much depend:
 And hints, that both, in their proceeds, (at length)
 May be devour'd by their own Weakness and Strength:
 For, what unto amounts all we have heard
 Three days together, to and fro, averd,
 But certainty of Ruine, on both sides,
 To which soever best success besides?
 What have we heard, by that which we and you
 Hath been reported of what's lost and won,
 But contradictions, intermixt with sounds
 Of Lamentations, Losses, Deaths and Wounds,
 And with relation of a *Villany*,
 Which with infebled and lame wings doth fly,
 None certainly informed of what's done,
 Or of that which may follow thereupon,
 We hear sad News one day, as bad next morrow,
 Or worse perhaps: and shall have daily sorrow,
 Till of their sorrows, we more sense have got,
 Whose *Suff'ings*, we do know and pity not:
 And till our Nation shall discharge that better,
 Where 'n to GOD and Man it is a Debter.

I have with heedfulness, perused that,
Sea-Gibbriſh, which is published to relate
 What passed in the *Naval fight* between
 Both *Fleets*; with what, on some ground hath been
 To think, the *Villany* is on our side:
 And, that we still victorious do abide.
 If so it were (because, it might prevent
 The *Fear* proud brags, our *Friends* discouragement;
 Or, supersede their *Fears*) I should be glad,
 And thankful, for the good success we had:
 But, nothing therein mention'd sound I out,
 Whence, I could pick forth, what to find, I sought.
 All I could thence collect, was but thus much,
 That, we were beaten, and did beat the Dutch,
 Till they were glad, at last, to sail away,
 And, we as glad, they did no longer stay.
 He, that was otherwise inform'd thereby
 Doth understand much more, or less, than I;
 And, for our selves, I know no reason why
 We should, if, we for GOD, ought not to Lie;

For,

For, though it is imprudent to reveal
All Truths at all times (and not to conceal,
What may occasion mischief) I never should
The Truth be dissolaid, or Untruths be told,
And, more advantage would to us, ensue
If our Intelligence were always true.

Indeed, I found, in that Express, much wit
In such terms, as that Subject, did desire;
As also, very much, related there
To magnifie those who then alive were
For our defence. And I well pleased am
With what may add to their deserved Fame.
To them I grudge no meed, or honour due,
Who prudently, and valiantly pursue
Their undertakings: But, Gods praise alone,
Is my chief Aim. To praise what men have done,
Is, to my proper work impertinent,
And, also, at this time, to my intent.

If, by omitting that, I shall offend
In prosecutions to a better end;
Or, if that any shall malign me more,
For this, who dis not love me heretofore,
I shall not think it strange: For, I of late
Meerly, for Speaking, and for writing that,
Which both to Gods praise, and Mans well are tends;
Loose dully, very many seeming Friends;
Whereby, if they no whit indamaged are,
I shall not, for what haps to me, much care;
Especially, whilst that, which I designe
Tends to Gods praise (without selfends of mine.)
To which intention, that which now is read
(In these few pages,) is contributed.

And though, like *Jeremiahs Lamentation*,
Or *Dauids bewailings*, this *Humiliation*
Is not besprinkled with corporeal reas;
Or, worded with Hyperbolies like theirs;
Nor strowd with Ashes, nor in Haircloth dress;
Or, with such formal-complements express,
(As may be, and ostrinities assumed are
As well by *Hypocrites*, as *Men sincere*)
Or, though it may want what affects the Sense,
I hope, that, which affects th' Intelligence

Sighs for the Pitchers.

39

It shall not wane, nor ought, which to that end
Is needfull; whereto, I, the same intend:
And, tis exhibited in such a mode;
I hope too, as will pleasing be to GOD.

What, he hath done, at this time, seems to me
Not so much heeded as it ought to be,

To make us thankful; nor do we express
What we pretend, in way of thankfulness

As it becomes us; neither do we show it
As doth beseech him, unto whom we owe it

But, act it with such vain opportunities
(And break out into such Extravagances)

As, to our Sins, are rather an addition
Then signes of *Thankfulness*, or true *Contrition*.

For, though, at full, informd I have nor bin
What streights, and what great hazzards they were in

Or, of what might have hapned, unless then
Assisted more by *Providence*, then *Men*;

Thus much is likely, we were so intrapt,
That, by our own powre, we had not escape

A total Rout, if *Providentially*
There came not in, a *seasonable supply*.

For, had not GOD, sent *Ruys* timely back,
The *Fleet* with *Albemarle*, had gone to wrack;

Or, both perhaps, then, been destroyd together,
Had not GOD sent the *French*, we know not whither;

Yea, somewhat, in that *Providence* I see,
Which our *Foes* ought to heed, as much as *We*.

GOD, grace vouchsafe both unto us, and them,
To heed, whereto it tends, whilst there is time;

And, unto me, and every person living,
Timely *Repentance*, and sincere *Thanksgiving*.

Ere these few *Cautionary exhortations*,
(Which I think proper to *Humiliations*)

I do conclude; Ile add this *Corollary*
In hope, that some, the same in mind will carry.

Though very great our *Streights* and *Hazzards* are,
(And, those may be much greater which we fear)

Seek *Remedies*, by no *dishonest* course;
Lest, thereby, we still make the mischief worse.

That, were to do like them, who, when an *Evil*
Befalls, run to a *Witch*, or to the *Devil*;

Who?

Who, such Cures, solely, for his Patients hath
 As their, who kill themselves, through fear of Death,
 It hath been thought, yes, I have oft been told,
 That, I, in my Attempts, have been too bold;
 Yet I think no man hinder in more dread
 Of doing ought which is not warranted
 By common Justice; For, I dare not act
 To save my life, in any such like fact.
 Nor would my Conscience let me sleep in peace
 Should I but wink at an Unrighteousness,
 Which might by me be hindered, (though to gain
 That, which I do most covet to obtain)
 Till I repented it: nay, I should dread
 A Vengeance were impending o're my head,
 If I in secret, with advantage unto
 My hopes, by what another might misdo
 Without my knowledge; or, by ought not right
 Both in GODS eye, and every good mans sight.
 Which, I profess, that others might beware
 Of such ill consequences, as I now fear.

If we believe there is a GOD, that heeds
 The Patience of the Saints, and our Proceedings,
 Let us not still persist, as we have done,
 Within mans conscience, to usurp GODS Throne
 As many do, in most presumptuous wise,
 Ev'n whilst his heavy hand upon us lies:
 For, he will shortly make it to appear,
 None ought, but he, to sit in Judgment there;
 As also, what they merit, who offend
 So highly, when an humbling they pretend.
 At Home, from persecuting of them cease
 Who do not interrupt the civil peace;
 Let us forbear in an inhumane mode,
 More to divide us, and our Foes abroad;
 Let us leave off, those Railings at each other,
 Which hinder the uniting us together.
 Till GOD shall judge the cause that is depending
 Between the Parties which are now contending,
 Let none of us who in our private Sessions,
 Are called to sincere Humiliations,
 Presume to judge them further then he knows
 Their Actings, and what Judgements GOD allows

In doubtful Trials; but with Humbleness,
Attend on his disposal of the success;
Contributing, as well as tears and prayers,
VVhat the Emergencies of our Affairs
May reasonably require; lest, we betray
Both our *own selves*, and *them we should obey*.
For, each man's private share, is part of that
VVhich is the *Joint Stock* of the *Publick State*,
And, ought proportionably to be shared,
As need shall be, to make a *Publick Good*.

VVhat, others, are thereby invited to
Is that, which conscientiously I do:
For, to this end, (though I am so bereft
Of all I had, that, nothing now is left
But *Almes* to live on) I, have ever since
Paid Taxes, out of that *Bevalence*;
And, will not grudge to do it, whilst GOD shall
That way, or any way, give wherewithal:
Yea, that the *Publick strength*, may not decline
VVill take heed that it be no Fault of mine,
By not contributing, what I think may
Be thereto needful, in an *evil day*.
If well it be employed, GOD, will bless
Their prudent Management, and Faithfulness,
VVho therewith are intrusted: If, unjust
Therein they prove, and shall deceive our trust,
Twill be destructive onely to th' *Abusers*,
And, faithful men, will be at last no Losers;
For, when the *Kingdome* which we look for, comes,
All men, shall have their just deserved *Dooms*.]

Hereof, to me, GOD hath oft *Earnest* given
By aids vouchsafed, as it were, from Heav'n,
At every need. By him, I have been fed
VVith *Manna*, *quail s*, and with my daily bread,
(I know not else, either by *whom* or *how*)
For some years lately past; and so am now,
VVithout suspect, of ought which may befall
VVhether, my gathering shall be *much* or *small*.
Yea, now, while I behold despairing fear
In most mens faces, almost evry where;
Although the day, now very gloomy be;
Though falling off, our *chariot-wheels* I see;

Their Drivers, with much difficulty driving;
 Against Waves, Rocks and Sands, our Leaders striving,
 And, GOD, in this day of our great distress,
 Within a Black cloud, hiding yet his Face;
 A Glimmering, I say the less perceive
 Of Mercy, shining on all who believe;
 With Symptoms, of the like aspect to them
 Who, yet believe not, if they turn to him.
 Turn therefore, oh return unto him, now;
 Hear him, and he will give an ear to you.

But I fear most men so corrupt are grown,
 That, my words, are on them in vain bestown:
 Lest, therefore what I write, they heed the less,
 I, at this present, will no more express;
 And, since, in our case, there's no help in Man,
 His aid, I will implore, who help us can.

LET GOD arise! Arise LORD, I implore thee;
 And, let all those who hate thee, fly before thee;
 Rebuke them who thy Adversaries are,
 The Bulls and Calves who take delight in war;
 Aswell the Common People, as their Kings,
 Till all the world, to thee, due tribute brings.
 Let those destroying Angels, which are sent
 To chastise us, make a distinction
 Between them, who through Humane frailty sin,
 Without persisting wilfully therein,
 And, such, as have been unto thee and Thine,
 Malicious Foes, a long time, by Design;
 Or, who, not onely, against us, now be
 Confederates, but likewise against Thee.

In Mercy, look again, on us, and those,
 Who are, at this day, our professed Foes;
 Lest, the pursuit of what is yet intended
 Consumes both Nations, ere the War be ended.
 Now, so unclose the Eyes of evry Nation,
 Which hath pretended to a Reformation,
 That, they may see how much, they have been blinded;
 How they depraved are, and how self-minded;
 So prudent make all Governours and Kings;
 So qualify the People murmuring;

Sighs for the Pitchers.

43

So, let thy *holy Spirit* sanctifie
Each *Congregational Societie* ;
So shew, to evry *Individual one*,
What ought to be believ'd, and to be done
Together and Apart, which may improve
That, *Principle of Universal Love*,
In which, the Being of the world begun ;
Whereby, preserved while *Time* wheeleth on,
And, by which, that *perfection* shall be gaind
Which was by thy *Eternal Love* ordaind ;
That we regenerated may become,
And not continue, till the *day of Dooms*,
So stupified in our sins, as they
Who were, at last, with *Water*, washd away ;
Or, *Sodom-like*, in sinning persevere
Until with *Fire* consumed as they were ;
But, let what thou hast done, sufficient be
To turn thee unto us, and us to Thee.

I do confess, shouldst thou be so severe,
As, but to heed how bad, the best men are ;
Among us all, there could be found our none
Who might be called *Righteous* ; no, not one
Of whatsoever *Calling*, or *Degree*,
Whether, *Priest*, *Prophet*, or a *King* it be,
Or of the *common Rank* ; Lord, naytheless
In *Mercy*, and in thy *Sons Righteousness*
Vouchsafe to look upon us ; and, to cure
Our single, and our joyned distemp'rance.
At this time, to those *Lustings* put an end,
Which makes us more then brutishly contend
For trifles ; and to brawl, curse, lye and swear ;
Like *Dogs*, for bones, to scramble, scratch and rear ;
Fight, wound and kill each other, without heed
Of what we do, or of what may succeed.

Yea, so inhumanely, as if, now, here
The *Devils*, clothd with *Human* bodies were ;
Hell, as it were, broke loose, and, they come hither
With purpose, to bring *Hell* and *Earth* together.

That, which this may portend, secure us from ;
Hallow thy *Name*, and let thy *Kingdom* come.
Thy will be done on *Earth*, as tis in *Heaven* ;
Give us the bread of *Life* ; and, that forgiven

Our

Our sins may be, let us forgive each other,
And, henceforth, live in Amity together,
On us, let not temptations, then prevail,
When thou permittest any to assail.

Our persons; that, we may in our Probations
Be constant, and enjoy our expectations,
Let neither present, past, or future evil,
(The temptings of the world, the Flesh or Devil)
Have powre to harm, or fright us any more,
With Plagues and Wars, as now, and heretofore;
Especially, let them not us insnare
With those sins, whereof these the wages are,
Wholly, to thee, our selves let us resigne;
Confess the Kingdom, Powre and Glory thine
Without a partner; and henceforth, forbear
To seek our Kingdom, Powre and Glory here.

Whilst that time lasts, wherein things yet remain
Undone, which to thy Glory appertain,
And, wherein we must further be imployd,
Before the Man of Sin shall be destroyd,
(Who very oft, usurps a lodging, where
Thy Kingdom is, although he Reigns not there)
Him to resist, vouchsafe Assisting Grace
To every one of us, in his own place:
Preserve us blameless, in that Dispensation
Whereto, a Conscientious inclination
(Without self-ends) hath joynd us; so to use
Our Liberty, that, we do not abuse
The Christian Freedom, by intruding on
Thy Right; or, by imposing that upon
Anothers conscience, by usurped powr,
Which, we would not should be imposd on our.
And, so incline those also, to do thus
To whom thou givest power over us,
That none, may to obey them forced be,
By being disobedient unto thee;
But, let our Duties be performed in Peace
To thee, and, to all men, in Christian ease.
And, that both we, and our Superiors too,
May be the more keene heedful what to do;
Make them to know, that, if in what relates
To Thee, the humane Laws, or Magistrats

Must

Must be obeyd in all they shall command,
 However they, or we shall understand
 Thy word revealed; then, if the Kingdom be
 The Task or Paper, we must believe, as he;
 And, thy Will and thy Duty, thenceforth,
 Stand for a Cypher, or, for what's less worth:
 For that, will be the consequence thereof,
 Though Politicians, at this Truth will scoff:
 Me therefore, unto what thou callst me to,
 Keep firm, in spite of all the world shall do.

The single, and the joynt Humiliation
 Of King and People, bless with acceptance,
 Although, what hath been done, prayd, or confess,
 Will not abide thy Sanctuary Test;
 For, hope of an acceptance, none there is,
 If thou shouldst mark all things that are amiss:
 And, sav'd from what's deserved, here, would neither
 Be Good or Bad men, but, sink altogether.

Let, in our Duty, none be so employd;
 That, all the rest be sleighted, or made void,
 So let us Hear, that, we as aswell may Do
 As Hearken, what thy word perswades unto.
 So let us strive to Do, that having done
 The best wee can, wee trust not thereupon;
 And, so Believe too, that wee may improve
 Our Faith still more, both by Good works and Love;
 Remembering, it is Love, that doth fulfil
 The Law, the Gospel, and thy total will.
 Let thine own Spirit help us so to pray,
 That, wee may minde Thee, more then what we say.
 Since to speak words, less needful is to thee,
 Then telling our own hearts, what our thoughts be;
 And, chiefly used, that we might discern
 Or, hide the better those things which concern
 Our selves, and Brethren; because, none can show
 That unto thee, which thou didst not foreknow.
 Words, oft are spoke to others, with intent
 To counterfeit that which was never ment.

To such ends, as we ought to make Addressings
 To thee, are all my Prayers and Confessions;
 To such ends, I now offer here in words,
 Those Musings, which my narrow heart affords;

And

And, which drawn, and prest out of it, have been
 By those great freights, we still continue in,
 To such ends, I implore thee in this mode;
 Accept of this Oblation, my dear GOD:
 Give us his Righteousness, who took our Guilt;
 Love us, and then, do with us, what thou wilt.

*These Musings, we, did waking keep
 When other men were fast asleep:
 And, may, when I a nap am taking,
 Keep others, peradventure, waking.
 GOD, grant we may so help each other
 To watch, by turns, or, altogether,
 That, when the Bridegroom, doth appear
 (Altho' at midnight) we may hear,
 And, keep our Lamps, in such a Trim
 That, we may entrance have within.*

Written June 17.

this sad year,

MDCLXVI.

That which is mentioned in the thirty fifth page
 aforegoing, being imprinted in or about June 1665,
 and ever since concealed by reason of the Printers
 death, is now come to light, and hereto added in the
 three next following sheets. There are many faults
 escaped in the Printing by reason of the Authors ab-
 sence, which the Reader must correct where he finds
 them.

F I N I S.

